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INTERNATIONAL BIBLE STUDY.

August 3d, 1882.——*Mark* VII. 24—37.

Jesus, accompanied by the Apostles, crosses the line that separates Galilee from Syro-Phenicia. His reason for visiting this Gentile country *may* have been to evade any attempt that might be made by Herod to arrest him. To the troubled conscience of Herod, Jesus was another John the Baptist proclaiming abroad his infamy. "Will he go unto the Gentiles?" was a question once asked concerning him in Jerusalem. The idea was that having failed to secure the adhesion of the Jews, he would, as a desperate alternative, see what he could do among the Gentiles. It may be that Jesus came into this region specially to obtain a little respite from the perpetual turmoil that attended his movements among the Jews. The time had not come for the proclamation of the Gospel among the Gentiles; in fact there was no Gospel that could be intelligibly proclaimed among them. It was necessary that he should become a propitiation for the sins of men, and rise again from the dead, breaking down the middle wall of partition reared for a season between Jews and Gentiles. Any attempt to win the Gentiles to a purer faith made before his death, would only have been a stumbling-block to the Jews, hindering them from recognizing the truth of his mission. He sought to remain unknown while in this region; not putting forth his divine power to secure this, but, as our example, seeking to secure the needed privacy by telling the apostles to avoid making him known. But there were some there who had heard of him and had been to Galilee with their sick friends and got them healed by his touch; and it was sufficient for one of these to see him, to set the report rapidly current that Jesus of Nazareth was among them. Jesus knew that once he should work any miracle there, there would be an end to all privacy, and did his best to avoid the necesaity of exerting his divine power. But there was a woman there whose daughter was possessed, and it no sooner came to her knowledge that Jesus the mighty Healer was there than she made up her mind to obtain from him her daughter's deliverance. This was the very country in which Elijah had found a retreat for three years. When Jesus entered on his ministry at Nazareth, he referred to the hospitality shown the servant of God by the Gentile woman of Sarepta, as well as to the healing of the Gentile Naaman by Elisha, and the Nazarenes wanted to put him to death for such treasonous references (as they regarded them). Elijah made so light of the ceremonial law of the Jews as to accept of food prepared by this Gentile woman. In eight centuries, instead of making progress, the Jews had so retrograded that they were ready to put to death one greater than Elijah for even referring to that exercise of liberality; making no account whatever of the moral law, the command to love one's neighbour as oneself. 7.

The Syro-Phenician woman came and falling at the feel of Jesus entreated him to restore her daughter. It appears from Matthew that he at first took no notice of her, answering her not a word. It would seem from Matthew that Christ had left the house and was walking in some open place; for it is said she cried *after* him; followed him, asking in a loud voice for what was near her heart. The disciples asked Christ to send her away, for her persistency was embarrassing. But he said in reply, I am not sent but unto the lost sheep of the house of Israel. My personal ministry must be limited to the Jews. This seemed to close the door at once. For Jesus referred to a divinely-imposed obligation. His mission was restricted by Him who had deputed him. Who would not hesitate to ask the Lord to bestow this blessing, in the face of a religious obligation so positive? It would have looked like asking him to do wrong. But this woman seemed to penetrate to the inmost heart of Christ, and there discover a law to the effect that Faith must have the victory. Christ was the incarnation of divine love, and love taxes itself to obtain the privilege of blessing in the face of difficulties. She threw herself at his feet, saying, Lord, help me. She identified herself with her daughter. Jesus said, "Let the children first be filled; for it is not meet to take the children's bread (loaf) and cast it unto the dogs." He uses a strong figure to illustrate a strong case. It was a fact that the Jews were the chosen people of God, favoured with a special and exclusive revelation, in which, others, for the time, had no more part or right than dogs have to the children's food. A person of honest pride (as it is called) would have resented such a comparison, both on the ground of personal respect and of patriotism. But there is something better in the sight of God than this kind of pride, whether as regards oneself or country; and that is, humility and a recognition of the facts of the case. The fact that the power of heaven should so gloriously accompany this prophet of the Jews, showed that there was a marked distinction between the Jews and the Gentiles. The woman answered, Yes, Lord; yet the dogs under the table eat of the children's crumbs. This was the triumph of faith. Her daughter must be restored, though it involved the immediate departure of Christ.

He left that region and went to Decapolis on the east of the sea of Galilee, the country of the Gaderenes, passing through it to the shores of the lake. And they bring him a deaf and dumb man, beseeching him to put his hand upon him. He took the man aside from the crowd, put his fingers into his ears, and spat and touched his tongue; and looking up to heaven, sighed, and said Ephphatha, Be opened. Perhaps he sighed to think that such glorious attestations from the Most High, should fail to enlighten the people as to his true character. The man was at onee recovered from his two-fold bondage. The work of creation left unfinished, so far as his bodily organs were concerned, was now completed. The people were astonished beyond measure; not considering that the almighty power of God was manifested in the least miracle of Christ.

WEEKLY REVIEW.

—The General Assembly of the Presbyterian Church of the United States, North, was greatly cheered, at its late Sessions, by a proposal received from the General Assembly South to reinstitute fraternal relations. Henceforth they will send fraternal deligates to each other.

—The *Christian*, referring to the fact that successive English Governments have for many years declined to appoint a day of prayer and national humiliation, inclines to think that the feeling in the most influential members of Government would now be in favour of such a step. Of course it would be in vain for a Government to proclaim a day of prayer, if it be not willing to shape its action by the will of the Lord. The Scriptures show that nations that refuse to recognize their dependance upon God, are allowed to reap the fruit of their self-trust, and we have not the least doubt that England has suffered from this cause. The Irish problem is certainly beyond the skill of England's politicians, and a day of prayer and humiliation might well have been proclaimed before this. The beginning of strife in the Levant may be like the letting out of the water, and no one can say whereto the incipient flood may reach.

—The Bishop of Lahore favoured the Education Commission with his evidence, or to speak more correctly, with his views in regard to primary education, for which he does not think there is very urgent need at present.

His special experience of education in India was gained chiefly at Agra between 1850 and 1859, when he had most to do with the higher education. It was by no means to him a self-evident fact that a smattering of knowledge is valuable to the masses, and improves the character of men, expect where, as in European countries, there has been a gradual preparation. The popular cry among enthusiastic Englishmen at home, chiefly for mass education in India, seemed to him to arise mainly from a mistaken notion that the same treatment must be useful for two great countries; whereas there was much worth reading in England for the common people, and very little in India. Even if the principle of mass education in India be sound, it seems something like mockery to force education on the people with such paltry instruments as we we now have in the way of books. For the present, it would be better to labour at the improvement of the

vernacular literature, and its diffusion among the educated.

Cause and effect seem to be somewhat confounded here. Why is it that there is so little vernacular literature in this country? Surely, for the reason that there are so few readers. Where the readers of a community number only four per cent or so, there is not likely to be any extensive demand for vernacular publications. Let the Government furnish the great body of the people with the means of learning how to read, write and cipher, and a sufficient stimulus for the production of vernacular books will be furnished. We believe there are publishing agencies already in existence that would be stimulated by such a policy to enlarge their operations and supply the books needed. The elementary books already supplied by the Educational Department of Government would suffice to teach the mass of the people the rudiments of knowledge. It is too late in the day to call in question the desirableness of popularizing education. There is no necessary rivalry between popular instruction and high-class education. They can exist and will exist side by side; the latter for those that can pay for it, the former for those who cannot. Where the Government help is urgently and obviously needed is in providing the former.

—The Bishop of Lahore told the Education Commission that he was himself preparing a course of moral teaching on a theistic basis. This seems to us very much like teaching the educated youth of this country how to do without Christianity. The Theistic party have already plundered Christianity of some of its adjuncts and arraying themselves in these are asking, what need have we of the Gospel? It is true that the law is a schoolmaster to bring men to Christ, but the law that does this begins by commanding love to God with all the heart, soul, mind and strength. Will the Bishop include this in the moral teaching he proposes to supply Young India with? The words have no meaning except as the character of the God who is to be thus loved is revealed, and this would mean the Bible for a text-book. Morality depends altogether upon its sanctions, and when these are to be sought in the guesses (dignified as intuitions) of the natural mind, they do not amount to much. It is a case of the transgressor determining his own punishment. We have no doubt that the Bishop of Lahore could produce some very good moral class-books, inculcating many very good things; but if the drift of the whole should be to make the theists of our colleges more confirmed in the idea of their own ability to get along without the mediatorial work of Christ, it would not be likely to advance the cause of the Gospel in the land. The greatest obstacle to the progress of the Gospel is high-mindedness. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The teaching that will be most helpful to the theistic youth of this country, is that which will strip them of their imaginary righteousness, and make them sensible that the world by (its) wisdom, knows not God.

—It surprises us still more to hear the Bishop of Lahore thus speaking concerning schools for the masses, when we learn that popular education in the Punjaub is more backward at this hour than it was when the country was annexed! The *Bombay Gazette* says:

When the Punjab was annexed, one of the first things which Mr. John Lawrence did was to take a kind of educational census of the province; and after careful inquiry he found that there was one primary school to about two thousand inhabitants. Now there is one school to every nine thousand. It was Mr. Lawrence's intention to establish one school for every village. At this time there is only one school for every eighteen villages. In Bengal the proportion of pupils attending primary schools is one in sixty of the population, in the Punjab it is one in one hundred and eighty.

—One would hardly have thought that Canon Tristram would have laid himself open to the charge of being a careless observer, in giving an account of what he saw in the East. In a recent speech he said that "there is no literature in Armeno-Turkish." The *Missionary Herald* says: "There lies before us a list of 134 publications in Armeno-Turkish, issued since 1839 by the missions of the Am. Board, averaging 108 pp. each, exclusive of Bibles and Testaments." Many of these works are religious, like Pilgrim's Progress, Church History &c. and many of them are educational.

—We see that the projected curriculum of the Calcutta University for 1884-5, embraces such subjects as the Evidences of Christianity and Butler's Analogy. Some great upheaval would seem to be expected in the interval, to make it safe at that distant period to let candidates include these in their studies.

—Speaking with reference to earthly governments, the Apostle Paul says, (Rom. xiii.) "Let every soul be subject to the higher power; the powers that be are ordained of God. If thou do that which is evil, be afraid; for he beareth not the sword in vain." Rulers are invested with power to enforce the laws, and guard the well-disposed portion of the community against the ill-disposed. There is thus the sanction of Scripture to the use of force in putting down lawlessness; where the Police does not suffice, the military may be employed. Again if an ill-disposed neighbouring nation make war upon your country, it is right for the ruler to secure by armed resistance the protection of the people. If the subjects of a certain power are conducting themselves lawfully in another country, and faith is violated with them and they are abandoned to a wrathful populace, the ruler in this case too does not bear the sword in vain, but is justified in using force to resist such assaults or hinder their recurrence. While this is so, it does not follow that force is always the best weapon to employ; the circumstances may be such as to justify the use of other measures to secure the end in view. The command to resist not evil is addressed to the private Christian, and is limited to cases in which his own interests alone are concerned. Injuries that affect himself alone, he is competent to forgive; but he is not competent to forgive those that involve the interests of others. In the nature of things it is not obligatory upon a ruler to take up a line of non-resistance with regard to injuries done the state. There may be cases in which such a course would be advisable. The Jews of Jeremiah's day were blamed for their resistance of Nebuchadnezzar, who was employed by God for their chastisement. We are persuaded however that just in the degree that the teachings of Christ prevail among men, the resort to the ordeal of battle will become more and more infrequent. The time will come when the fear of God and zeal for his honour will influence those that make laws and those that administer them; faith in God will then secure what no armies or armaments will now secure. We are a great advocate for the settlement of international debates by international arbitration, wherever the contending parties are content to leave the question to be thus decided. We are not sure that under all the circumstances of the case, the armed intervention of England in Egypt at this time could have been well avoided. We would hold Arabi Pasha and the spirit that he represents, responsible for the bloodshed and other evils accruing.

—Guiteau seems to have done his best, up to the last moment, to cheat himself and others into the idea that he was inspired of God to assassinate the best President the United States ever had. The horrible malignity of his nature showed itself in a prayer read by him in his last moment from a manuscript, which will be found in our Epitome. Professing to have not the slightest ill will to any, he takes comfort in the thought that the nation and Government will be cursed.

—The Rev. Mr. Ewen, of Muttra, who came to Bombay to officiate in the Baptist Church for a short period, has been compelled to return to Muttra by a telegram announcing illness in his family.

—We have received another fiery letter from H. H. who seems determined to pick a a quarrel with us or drag us into a controversy. He is not in the least propitiated by our retractation of the expression which, to his imagination, seemed like a reflection on a body of Christians for whom we have a high regard, and who would not be in the least advantaged by the publication of H. H.'s letters.

—A contemporary says:

Were the case possible that our military tenure should be so enfeebled as to render the maintenance of our power difficult, would not the relaxing of the bonds of order be to the prejudice of every inhabitant of the country, except the criminal classes and the scum of the bazaars?

Well, that is just what might have been said in Egypt, up to quite recently. The prosperity of the country evidently depended upon the fostering influence of Europeans. Men are much more influenced by sentiment than they are by reasoning.

—Those who were present at the meeting of the Bombay Temperance League last Monday evening at the Y. M. C. A. rooms, had the pleasure of hearing not only some good music but two excellent addresses by the Rev. Messrs Greig and Abbott, of which we should have been glad to have had some report.

—Araby Pasha has been declared a rebel by the Khedive. In return, he endeavours to make it appear that the Khedive is a recreant to the faith, as though amity with the Frank meant treason to Mahomed. He is having a good deal of influence just now that he appears in force to the people, while the force of England does not yet appear to them. Europeans who will acknowledge the righteousness of his cause are told they may remain in the country in safety. France unites with England in securing the safety of the Canal. The crews of Egyptian gunboats have deserted and gone to the camp of Araby Pasha. The Indian Contingent is now leaving for Egypt. The British have

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

occupied Abonkir and Ramleh. The *Times* advocates a British protectorate of Egypt for the future.

—A CONTEMPORARY says :

"It is satisfactory to know that the Khedive has "declined a proposal made by the Egyptian Administration that he should offer an amnesty to Arabi Pacha's principal officers on condition that they deliver up Arabi." It is surprising that such a circumstance as this should have been thought worth while telegraphing all over the world. The proposal is characteristic enough of the " Egyptian Administration," whatever that may mean, and might, for aught we know to the contrary, have commended itself to the Khedive, were not that personage officially merged, for the time being, in the greater personality of Admiral Sir Beauchamp Paget Seymour. That a British Admiral should have declined such an ignoble suggestion was so natural that it was not worth while dignifying the action by giving it publicity."

Every body will assent to this. Yet against whom is the war waged? Not against the Egyptian people, but against Araby Pacha. If it were possible to terminate the war by arresting and trying him, this would be better than to cause a multitude of misguided people to perish.

—H. H. Mulhar Rao, ex-Gaikwar of Baroda, has died this week.

—ON the 8th of last month the Methodists of Secunderabad dedicated to the worship of God a beautiful church-building that will hold about 170 persons. It cost Rs. 4,700, of which only the sum of Rs. 900 remains to be paid. The entire sum is provided for by contributions the payment of which will be completed in October next. Well done, Secunderabad! We have much satisfaction in reporting this kind of dedication. It is vastly more satisfactory when the congregation worshipping in a particular place, themselves supply the building in which they are to assemble. When they have gone to the full extent of their ability, and more is needed others may help. The Rev. D. O. Fox presided on the above mentioned occasion. The Rev. F. G. Davis is the pastor of the church.

—WE are glad to hear that much blessing has attended a series of special services held at Vepery, Madras, by Rev. D. O. Fox.

NOTICES OF BOOKS AND REPORTS.

" THE Fourth Gospel the Heart of Christ." By Edmund H. Sears. This book appeared in 1872. In 1879 it had reached its seventh edition. Since then the author has passed away from earthly scenes. No one would surmise from the reading of this book that the author was a Unitarian minister up to the time of his death. There is no trace of Socinianism in it. There is no where any trace of hesitancy in speaking of the divinity of Christ, and of our absolute dependence on him for the knowledge of the Father. The wonder is that the writer should have remained in a body that admits the most thorough-going rationalists to its pulpits. Are we to infer that there is a portion of this body led to evangelical views, somewhat by the law of reaction, just in the degree that others are advancing toward neology and scepticism? However this be, we are very glad that a book so fitted to be helpful to seeking souls, and in many respects so admirable should be received among them. Of course, we do not give in our adhesion to all that is contained in the book. There are errors of statement in it. On the 2nd page we find it stated that there have been 100 generations since Christ passed away, whereas there have been less than 60. We do not accept as he does some modern teachings about the text of Scripture. We might differ from him in his definition of the supernatural. But on the whole this book appears to us admirably adapted to carry to a certain class of sceptical minds the conviction that Christ is a living and an all-sufficient Saviour, and to be helpful to thoughtful Christians generally. The book may be said to consist of a series of essays on such subjects as the following: Miracles; Gnosticism; St. John at Ephesus; the Johannean writings; the Apocalypse; Witnesses of the 2nd Century; Christianity a new influx of power; the four Gospels in Organic Unity; Jesus of Matthew the Logos of John; the Incarnation; the Homes of Jesus; Jesus in the Desert; the Visits to Jerusalem; the Reappearings of Jesus; the Johannean theology, and many others. We content ourselves with extracting the following passage:

How the believer is to abide in Christ and receive life from him as the eternal fountain, we learn more fully and further on in these last divine colloquies with the disciples. The Holy Spirit as Teacher, Comforter and Guide, is promised as the gift of Christ, as coming through faith in him and obedience to his word. The Holy Spirit is the forthgoing sphere of the Divine light and love, finding the believer and infolding him in its celestial airs; hence the Father and the Son—God through his revealing Word—coming to him and making their abode with him. It is the opening down of the Divine Nature to transform the human, and take up the burden of its sins and sorrows, and bring man into fellowship with God. But this could not be unless man were first brought into true fellowship with man. It would not have availed to reveal God unless states of reception had been wrought in men fitted to receive Him. Oneness with the neighbor is a prime condition of oneness with the heavenly Father. Man must stand right towards his brother, or he never can stand right towards his God, and be receptive of Him, and a partaker of his nature. Hence the new code of human fellowship which Jesus labored to inaugurate and exemplify in his own life on the earth. Every man is a part of every other man; this is the sum of the new doctrine, and on this was founded the society of believers called a church. Until that was done, there was no organic form for God's reception and indwelling amongst men. Until that was done, men individually were so many repellent forces, every man's life antagonizing the life of God. But Jesus left eleven disciples, recipients of his word, and the first organized form of his kingdom of universal love. What followed? The God who had been revealed, had now a place to come in. As soon as man was put right towards his fellows and towards his God, the Divine love and blessing came and swept his soul like a lyre. THE PROCESSION OF THE HOLY SPIRIT followed in the logical sequence of events. God newly revealed as divinely human, began to flood our wasted nature with his life and power, and hence the new dispensation of the Spirit as the inheritance of after ages.

" TUKARAM." By the Rev. Dr. J. Mitchell. (Reprinted from the *Indian Antiquary*. It is some years since this account of Tukaram and his writings saw the light, but it is well that attention should be drawn to it again. In Dr. Mitchell Tukaram has found an appreciative interpreter. The number of poems (mostly abhungs or sonnets) ascribed to Tukaram is at least 5000. If is possible that a good many of these are not really his, but the work of his imitators. Every successful lyrist calls into existence a host of imitators or echoists (we might call them) whose imaginations have been so far controlled and stimulated by familiarity with the works of the leader that they naturally reecho these with some change of phraseology, and the people that ccme after are led by the similarity of expression to ascribe them all to the same source. It is just possible that some of the discrepanicies or contradictions noticed in these different poems may be accounted for in this way. Dr. Mitchell enumerates ten great subjects of thought in these poems. Some of them are monotheistic; some pantheistic; many treat of *bhakti* or devotion; many of the superiority of *bhakti* to caste; while many are in laudation of Vithoba and Pandarpur. Dr. Mitchell spares no pains in whatever he undertakes of a literary character, and being himself some thing of a poet he has given to the poems of Tukaram translated by him a drapery that becomes them well. If the art of poetry is to see beauty where the ordinary eye sees only ugliness, the following in praise of Vithoba may pass for poetry :

Beautiful that object, upright on the brick,
Resting the hands upon the loins :
Makar-like rings are glancing in the ears ;
Sparkles on the breast the *kaustubh* gem ;
A garland of *tulasí* round the throat—a yellow
garment round the waist ;
Evermore this form delighteth me.
Says Tukâ—This is all my happiness—
I shall see the blesed face of Vithobâ.

A *makar* in a crocodile or alligator. Surprise has been expressed that one who sometimes has such flings at idolatry, should be so much in vogue with the Marathi people. But the surprise vanishes when we find monotheistic hymns associated with such as the above. Europeans cannot understand how monotheism and polytheism can do otherwise than give the lie to each other; but in India this is no problem at all.

" Prohibition of Bad Words." " On the evil Habit of Looking lustfully at Women." These two excellent Marathi tracts are by Mr. Simeon Benjamin, a more recent work by whom we noticed lately. " The Midwife." This hand book of instructions on the subject indicated by the title, (also in Marathi) is by the wife of the above mentioned, Mrs. Rebekah Simeon, and is intended to counteract the numerous absurd and superstitious errors entertained by the Natives of this country. In the case of this worthy son and daughter of Israel, the law has been a schoolmaster to bring them to Christ. Their acquaintance with the New Testament, before they became avowed followers of Christ, and while they were members of the Prarthana Somaj, bore fruit in such works as we have mentioned.

THE following works have accumulated on our table, some of which we hope soon to find time to notice : Revenue Enhancements. By W. Wedderburn, Bo. C. S.—Letter of R. N. Cust to the President Education Commission.—Methodist Year-Book for 1882.—Manual of the M. E. Church for April.—The Opium Trade and Sir R. Alcock. By B. F. Lock.—Suggestions concerning the Spiritual body.—My Token at the Moody Convention.—Memorial of 95 inhabitants of Ahmedabad against the Municipal Chairman appointed by Government.—

"The Tillage of the Poor" and "The Sign of the Cross," sermons by Rev. Wm. Brown Keer.—Memorial Sermon on President Garfield. By Rev. Robt. Aikman, D. D.—Report of Christian Literature in China; with catalogue; by J. Murdoch, LL. D.—Anglican Exclusiveness.—The teaching of the Bible on Holy Baptism.—Confirmation, what it is and by whom administered.—Apostolic Bishops, not Apostle-Bishops.—Free Church of Scotland's Foreign Missionary Reports.—Report of the Evangelical Alliance.—Report of the Society for the Suppression of the Opium Trade.—Report of the Wesleyan Mission, Mysore: and of the Girl's Schools and Orphanages connected therewith. (These have been already noticed by us.)—Report of the Am. Free Baptist Mission in S. Bengal.—Cook's Excursionist.

—We acknowledge receipt of Part V of the Rev. Baba Padamanji's Life of Jesus Christ, in Marathi, bringing the narrative to John vi.

"The Liesure Hour." Here is another weekly paper published in Calcutta. This is evidently published by Natives for Natives. We make the following extract:

"Goodness is a portion of our divine nature, and persecution is contrary to our constitutional mind. Christ and Budha brought the world at their feet simply through love and endearment. Hence Christianity and Budhism have survived ages of revolution and changes. Hinduism will ever retain its solemn and stationary position in the world, so long as its principles of universal brotherhood and *Moitra* live quite unadulterated. *Ahinsha Parama Dhurma* (abstinence from life-taking the supreme religion) should guide every individual and every nation, in all ages and in all climes."

Indian Evangelical Review. July, 1882. Contents: I. Government Education in India. Rev. T. Evans.—II. Usurious Practices in India. Rev. J. E. Payne.—III. Influence of Missions on Theology. Rev. W. Miller.—IV. Modern Representatives of Thomas Paine. Rev. H. Coley.—V. Gayatri. Editor.—VI. Rev. T. S. Wynkoop on China.—VII. The Kudami. Rev. S. Matcer.—Notices of Books, Notes and Intelligence.

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SATURDAY, JULY 29, 1882.

ISLAM IN PROPHECY.

A special interest attaches to this year A. D. 1882 inasmuch as it witnesses the completion of a period of 1260 years measured from the year of the Hegira, A. D. 622. A period of 1260 years is assigned to the duration of Mahomedism, even as to that of the Papacy, according to the interpretation of those who hold that days represent years in prophecy. The seventy weeks of Daniel represent 490 years. Any other theory of interpretation is, in our judgment, irreconcilable with the facts and exigencies of the case. It is remarkable that these two systems should have sprung into existence just about the same time. In 590 Gregory 1 (the Great) came to the papacy. Under him the canon of the mass was completed, taking on the essential form which it has retained ever since, and effectually excluding from the Church of Rome the ordinance that Christ had instituted for the commemmoration of his propitiatory death. The Mass was hereby substituted for Christ, and worshipped as though it were Christ, and saving power attributed to it. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." We know of no event that seems so accurately to fulfil this prophecy, as that completion of the canon of the mass that took place in the pontificate of Gregory I. Gregory was very much displeased with John the Faster, the chief bishop of the Greek Church, the Patriarch of Constantinople, for allowing himself to be addressed as Universal Bishop, or Bishop of the Universal or Catholic Church. In denouncing it he used very strong language, not hesitating to affirm that any Christian bishop who allowed himself to be thus addressed would thereby show that he was the Man of Sin, Antichrist, little thinking that these asseverations of his would for twelve or thirteen centuries condemn the Bishops of Rome. Scarcely had he passed away, when the Emperor Phocas declared that the designation of Ecumenical Bishop, the very title that had been so bitterly denounced by Gregory, belonged to the Bishop of Rome, and from that time to this the Bishops of Rome have worn it and gloried in it. Phocas himself was one of the worst of rulers, be it noted.—This was in the year 606. In the year 610 Mahomet began to publish his so-called communications from heaven, and in the 13th year of his labours in this line, fled from Mecca to Medina, there to draw the sword and combine the functions of a general and a prophet. This was in July, 622, and 1260 years added to this brings us to July, 1882. It remains to be seen after what manner this particular prophecy is to be fulfilled, and whether the attitude taken up by Arabi Pasha, and that of the military prophet of Soudan have anything to do with it.

The prophecy uttered nearly 4000 years ago concerning Ishmael that his hand should be against every man and every man's hand against him, has found its fullest expression in Mahomedism. Mahomet spent his last years in spreading his religion by force of arms, infusing into his followers a spirit that led them east, west, north and south and arrayed them in deadly hostility to all who refused to embrace their religion or to acknowledge them as masters. Nothing is so characteristic of Mahomedism as its antagonism to other faiths. Christianity claims to be the one way of salvation, but relies on moral suasion and the power of God accompanying the truth and producing conviction, for its spread. A revival of religion among Moslems, means a revival of bitterness and hostility to those who belong to other faiths. When the religious life burns low among Mahomedans, then there is hope that others may live in some degree of tranquillity. But their idea of the character of God is such that the more they are drawn to him, the more they feel impelled to take the sword and rush at others. The most inordinate ambition would not nerve men to such determined warfare on their kind as Mahomedism does. In some important respects it is vastly purer than most of the systems with which it has come in contact in Asia and Africa; yet like the Pharisees, it infuses into its proselytes a spririt ten times more injurious than they had before. Yet what is most remarkable is that it has a much more profound hostility for Christianity, than for the worst forms of heathenism. In the Providence of God this system was raised up for the purpose of scourging those churches of Christendom which had apostatized from apostolic purity. Mahomedism overspread the very countries in which the apostles had so honourably suffered and so gloriously triumphed, but in which the spirit of the world had been allowed to corrupt and debase the various Christian communities. As God chastised the Jews for their idolatry, by surrendering them into the hands of the Babylonians, so he punished the degraded and idolatrous churches of Christendom by subjecting them to the power of the Saracens and Turks.

The Mahomedans of our own day are learning many things, being brought in contact with a type of Christianity somewhat superior to that which Mahomet and his first followers encountered. Still, too many of them regard with deep-seated aversion the *infidels* who consider Christ the Son of God, and watch with undisguised sympathy the attempts made by Arabi Pasha to drive Europeans from Egyptian soil. We have a Mahomedan paper in Bombay called the *Kossid-i-Mumbai*, which uses language like the following:

"The Khedive has become an obedient tributory prince to the English. We do not believe that the brave Arabi will submit easily. He will stand his ground against the English, and will make a name for himself in his country. It is difficult to believe that as long as Arabi lives the joint armies of England and the Khedive will be able to do much. The Khedive's reliance on the Christians stamps him as a prisoner and a coward, and though he may consider himself as nominal ruler of Egypt, he has lost all the influence he had over his subjects, who now hate him. We cannot understand what dignity he commands by living in a half-burnt palace guarded by Christian troops."

The genuine spirit of Islam, the very fire enkindled by Mahomed, reveals itself here. Of what use would an Expedition despatched from India to Egypt be if such sentiments as the above were current among the troops?

THE SALVATION ARMY.

The *Record* feels compelled to withhold its sympathy from the Salvation Army, and to bear testimony against it. For these reasons. 1 The want of reverence. "Irreverence and levity mark all its proceedings." Recognizing the power that changes the drunkard into a sober man, it does not understand how that same power should fall short of making him reverential. It is shocked at the jocularity with which sacred names and associations are handled. 2 It finds fault with the teaching regarding entire sanctification. People are taught that it is their privilege to be saved from all sin in this life. "To gauge the peril of such teaching we must remember to whom it is addressed." 3 There is a lack of information as to the permanence of the converts. Do they endure? We incline to think, with reference to the first of these specifications, that the Salvationists as a body are wanting in reverence. We venture to remark however that in the business of getting sinners saved there is something more important than that kind of reverence which leads men to think of God as unapproachable, as separated from them by an awful distance, and

which leads them to speak of God with 'bated breath, in grave and solemn tones, and which guides them, in prayer, to the use of excessively dignified and choice language. It is only as we are brought near to God that we are brought under the power of the character of God. Many who are most reverential in their devotions, do not hesitate to prefer their own will to that of God twenty times a day. We imagine that this kind of reverence is not very pleasing to God. The second objection is no objection at all in our eys, but a great merit. We do not think it wrong to tell converts, even those who have just come out of great degradation, that Christ is able and willing to save them from all sin, and to save them now, if they have faith that he will do it and continue in the exercise of faith. It is quite possible that some may deceive themselves and think they are fully saved from sin when they are not; just as we daily see that men who believe in partial salvation believe that they are more saved than they are. But we are persuaded that Christ with all his fulness in made over to every believer, and that that fulness is available in the measure of our faith. We are persuaded that it is most honouring to the Saviour to set him forth as One who undertakes to save his people from all sin. With regard to the permanency of the work, we incline to think that it will bear favourable comparison with other Christian work. If its converts had not generally held on, we do not see how it would have grown to such dimensions in 17 years.

With all this, we acknowledge that there are many things in connection with the movement that do not appear to us to exhibit the mind of Christ. We do not like the worldly titles assumed. We do not like the military slang affected. We do not like the noise and tumult of the meetings. We do not like the blind obedience to the will of the superior demanded. We do not like the ritualism of some of the proceedings. But with all these deductions, we look hopefully upon the movement, and are prepared to do what in us lies to help it forward in this country, when the promised band of workers shall have landed here.

REMINISCENCES. CXXXIV.

From a Diary kept in 1848.

November 7th. Reached Bombay in the evening, feeling that we had much cause for gratitude because of the mercies vouchsafed during the tour, the truth we had been permitted and enabled to communicate, and also reason for great humiliation because of our want of zeal, self-denial and faith. Let the Church of Christ pray for the sanctification of missionaries, not for their comfort and health and physical well-being and happiness, not much for these but much for their sanctification. Let her make this a matter of leading importance, and consider that all her own interests are in some way or other, involved in this blessing. When I consider how vast the results that might be expected from a baptism of the Spirit upon all missionaries, I am convinced that so incomparable a blessing will not be granted to a moderate degree of faith and prayerfulness. The whole church must make this her burden at the throne of grace.

From Wilson: "In instituting a discussion of religions creeds, we have not in view the expression of our own feelings, but a kindly influence over our opponents." I am prone to this error. I seek the expression of my own feelings too exclusively, — I do not study enough the expression that will be most likely to convince.

"We are not contending for victory, but conviction; we seek not to humble or incense our adversaries, but to conciliate their confidence and direct their judgment. We seek to work a salutary change in their principles, and in this we shall most assuredly fail if we begin by disregarding their prejudices and provoking their resentment."—God drew me with cords of a man, with bands of love,—so let me draw others. He took into account my nature, my disposition, my characteristics, and then found motives adapted to operate upon me. So let me do with others. Had any one come to me and angrily denounced my prejudice, and asserted the truth, I would only have been embittered against the truth, and invested it with the unlovely features of its advocate. 'Speaking the truth in love.' 'Let your words be always with grace.' Christ spoke gracious words in the presence of a congregation ready to kill him.

[We pass over a good many pages covered with extracts from Hindu sacred books, just glancing at the following relating to the Bhaguwat Gita.]

"He my servant, is dear unto me who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves." What could be better? Who will say there is no such thing as natural religion, that is, no divine teaching naturally? God hath not left himself without a witness. Such passages serve to condemn the people in whose books they are found, by showing that their corruption was not caused by want of light. The great distinction of the Chr. religion is in this, that it contains motives and is accompanied by a divine efficiency to bring the minds of men in conformity with the standard. Other religions make known the obligations of men, but have no means of enforcing these obligations. Following the above-cited passage are these words: "and whose mind and understanding are fixed on me alone." The character of the mind and its acts are to be ascertained by considering the supreme object of its affections, what it is.—I am much surprised as I read this book to see the resemblances to Christianity, the approach made to many of the highest and most mysterious parts of our system. The object is Krishna instead of Christ, and this of course condemns the whole, viewed as a renovating system. It does seem to me that the author must have known the Gospel of John.

This system would extinguish all desire. Whereas in Christianity desire becomes the grand instrument of the Christian's felicity. It leads his desires from a false to a right direction, and then bids them grow *ad infinitum*. If there be no desire, how can God bless us? As the mother loves to see desire in the babe, because she loves to gratify her offspring, so it is with Him whose name is Love. Destroy desire and there is an end to all progress.

Nov. 23. Narayan, the most hopeful of the *puntojis*, sometimes seeming to be on the verge of Christianity, was telling of a death that occurred next door to him last night. I asked what he had died of and was surprised to hear him say, of sorcery. What doubt could there be of it? He was yesterday a healthy man. I told him that diseases sometimes wrought within, without any outward tokens. He cited the case of the magicians of Egypt. He had to leave his house at 5 a. m. that he might not come in contact with any mourner and be defiled and not able to come to the school.

Mr. A. told me to day that he had seen *annshthans* performed to secure rain at the expense and by the appointment of the English Govt. Brahmins had received at Ahmednuggur payment for such. A man at the riverside conducting himself frantically was thought to be practising counter measures to frustrate the rain, and was taken before the magistrate by an enraged crowd.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Bro,—"Heroine is perhaps as peculiar a word as any one in our language; the first two letters of it are male, the three first female, the four first a brave man, and the whole word a brave woman." Christian heroes, blessed be God for it, are on the increase, men who would, if called to it, march right boldly and unflinchingly to the Martyr's stake. What position do our Christian lady-folk occupy in the scale? How many are there who would, if necessity calls for it, freely yield up their lives for the cause of the blessed Saviour? There have been and are some grand women in the Church. What a grand woman Miss Geraldine Hooper (afterwards Mrs. Dening) was. A friend speaking of her character says, "It was the deep well of overflowing love which was in her soul that made Geraldine Hooper so irresistibly attractive to all who came within the sphere of her influence. It was not her gifts, tho' they were wonderful; it was not the pathos of her natural eloquence, though no one could listen to it unmoved. It was not the sweet music of her voice, tho' that thrilled all who heard it; no, it was herself that charmed and won the love of those who came near her. It was her warm loving heart." Mrs. Grattan Guinness author of "She Spoke of Him," says regarding her character "she was not only full of love, but strong in faith. She had a heroic confidence in God that strengthened the natural energy of her character and impelled her to acts in His service which to feebler faith and more timid natures seemed rash and imprudent." The Rev. Dr. Octavius Winslow remarked in his sermon on the evening of her funeral "that he had known her for many years ***** and he had never met with a more perfect specimen of real Christianity, lovely religion and earnest and unreserved consecration to Christ." Christian ladies, try to catch the spirit of her life. Be zealous, exercise heroic confidence in God. You have as much right to preach the gospel as any man. It is God's purpose to offer Christ to the world and it is every Christian's duty to be God's agent in the execution of this benevolent purpose. It is obligatory on you as well as on Christian men to make particular efforts with individuals for their salvation. The doctrine of personal effort permeates the entire Scriptures. Some of you may say "It is not right for women to preach." Scripture speaks with approval of prophetesses as well as of prophets, and to prophesy is to do what preachers of the gospel do, "speak to men to edification and exhortation and comfort" to bear testimony of Jesus (1 Cor. 14-3; Rev. 19. 10.) The Bible mentions:—

1. Miriam (Exodus 15-20; Numb. 12. 2, Moses, Aaron, Miriam. Micah 6-4.)
2. Deborah Judges 4. (4-9.)
3. Huldah, "who spoke the word of the Lord to king Josiah" 2 Chron. 34, 22.
4. Anna "who spoke of Him" Luke 2, 38.
5. The woman of Samaria who evangelized the men of her city John 4, 28.
6. Mary who proclaimed to the apostles themselves glad tidings. John 20, 17.
6. Philip's four daughters who prophesied. Acts 21, 8.

"And besides these 10 definite cases of female prophets or preachers; the fact is recognized in Ezekiel 13, 17, that so common was the office of prophetess in Israel that there were false prophetesses as well as false prophets.

Nothing but the most unfair criticism can make 1 Cor. 11, 5 mean anything else than an approving recoguition of the fact that woman

preached and prayed in public at Corinth. The inspired apostle *regulates* but does not prohibit the practise.

To exclude women's ministry entirely and always is to forbid the fulfilment of Joel's prophecy. (Joel 2, 28-29).

The standard objections do not bear examination. Christian ladies, your course is clear. As great a weight of responsibility regarding the matter of working for God devolves upon you as upon Christian men. No Christian who shirks his duty in this matter can enjoy the approving smile of God.

But do you say "Oh our weakness, our timidity, our reticence! We have a deep sense of our obligations, but not the qualifications for the work to which we are called." Every command of God to do your duty implies a promise of divine help to enable you to do it. Remember, Sisters, for your encouragement that the omnipotent forces of heaven stand available to help you. The inexhanstible resources of heaven are within the reach of true faith. What you need is the divine anointing, the baptism of fire, the Spirit of power and the Spirit of service. When Mr. Moody was away up at Philadelphia, where he had been preaching on the subject of the power of the Holy Ghost, a lady said to him "Mr. Moody, can women have this power?" Mr. Moody said that he saw no reason why any one should not have it, that wanted to work for God. Women need it as much as men. "Well" said she, "if I can have it, I want it. I have a husband who is not a Christian. I have also a Sabbath-school class, and they are unconverted." A week from that time she called on Mr. Moody with the report that she had received the power, and that the Lord had blessed her. "My husband" she said "has been converted, and five of my Sunday-school Class." "That was the result of that woman's receiving the power of the Holy Ghost. It spread all thro' the Church of which she was a member, and the people seeing that she had something which they had not got began to inquire and as a result of the quickening of that woman, 500 members were added to the Church." Christian sisters, get the needed power, and "go and tell to sinners round what a dear Saviour you have found."

T. E. F. M.

Nagpore 18th July 82.

DEAR EDITOR,—I am persuaded, the following practical suggestions will not be untimely:

We can not overestimate the interests associated with our annual Conferences, and special prominence should be given to this year's, as we have the promise of a Bishop's presence.

Some other facts should not be overlooked:

First, is it not true that the prominent and official members may be so engrossed with business and general interests, as to underrate or neglect, in their own experience, or relative to the Conference, the importance of faithful fervent prayer and waiting on God? "Not by might nor by power, but by my Spirit &c." It is essentially urgent that all interests of the Lord's work be done in His name.

Again: Younger and less experienced members, are brought, by the nature of the circumstances, under a *rule* of excitement, anxiety, and more or less curiosity; thus unintentionally substituted for a deep and true spirit of *devotion*—not "fervent in Spirit serving the Lord."

Finally, some have already intimated their intention of bringing others to trial—"For shame!" Let us have an especial baptism of the *Spirit's* grace, that we may be enabled to avoid this dangerous pit.—The writer remembers the *Revival* Spirit that pervaded the Conf., at which he was ordained by Bishop Foster, who Presided, and who is elected to preside at our ensuing annual Conference.

From the first Session until the final benediction there was a marked manifestion of the Holy Ghost. When this great man of God—the Bishop, reached the peroration in his discourse, many shouted aloud, "Glory to God! Praise God!" Some arose and walked about the room, saying, "Glory! Glory!!"

Let as pray for this grace, and an holy *fitness* for duty.

M. Y. BOVARD.

SUPPOSE IT WERE YOUR DAUGHTER.

DEAR BRO.—According to the old story, it made a "very different question" to the lawyer as to whether it was his ox that was gored, or his neighbor's. Doubtless that simple tale was intended to illustrate the difference between the natural selfish view and that of the Golden rule. Another and sadder illustration is found in the views of those who favor the Government sanction of vice, the legalization of public crime and the protection of the modern female slave trade. A lady missionary in India writes us; "my, opinion is that if those that are so much in favor of the old sinful system, had a relative in one of these houses, or a girl kidnapped for the purpose, oh we would see their energy!" Yes indeed; it makes a world of difference whether it is *your* daughter and *your* sister or only some one else's. Why this difference? Is it not because you have not yet learned to love your neighbor as yourself? You talk about "natural affections," "instinct" &c. Yes, the lawyer had that instinct. I simply wish to know whether it is possible for Christians in India to claim that they love their neighbors as themselves, and yet go on year after year doing almost nothing to rescue the victims of lust and avarice. Can we show our purity only by beholding afar off the smoke of their torment, and despising them for their shame? Oh I am very glad that the Son of God did not treat this wicked world as hosts of His professed followers treat the bazaar sinners!

But I know that many are ready to do something, if they only knew what and how. The many Associations, Leagues &c. in England and upon the Continent, afford ample suggestions for similar work in other parts. There is a cross in opening any good reform, but blessings follow in proportion. Only let your heart get under the power of that command; "*Love thy neighbor as thyself,*" and your views will mightily change. Then instead of passing by on the other side, like the purity-hunting priest, and the law loving Levite, you will be found with the good Samaritan kneeling by the fallen with the oil of love to rescue and restore.

The undersigned will be glad to correspond with any, relative to this work of reform in any of its branches. We have a good supply of tracts and papers for free circulation, and will thank any friend of the cause to assist in their distribution.

Address as below,
Agent DYER BROTHERS,
Bombay.

July 25th.

SIR,—An esteemed friend, to whom I had occasion some little time ago to cite the case of George Muller of Bristol, refuses to see in it an evidence of the efficacy of prayer. For, says he, if G. M. were to give up praying, one of two results, as regards the orphanage, must necessarily follow. It must either continue to thrive, as before, supported by voluntary contributions from without, or it must cease to exist. If the former, then the prayers had clearly nothing whatever to do with its continuance and support; if the latter, then G. M.'s God, who is also the God of the Christians, is no better than a human being, influenced by purely human passions and desires, hankering after empty honors, propitiated by vain adulation and ready, for the neglect of one solitary individual, to destroy a noble institution involving the destinies of hundreds of innocent beings. So that, triumphantly adds my friend, either all prayers are superfluous or the God we are required to pray to is more human than divine.

I feel persuaded that in this argument there must be a fallacy lurking some where but I confess I am not able to detect it. Will you kindly help me out of the dilemma?

Your truly,
H. A. KINGSLEY.

26/7/82.

[The burden of prayer for the support of these institutions, rested in the beginning mainly on Mr. Muller, though perhaps never exclusively. At the present time there are thousands of Christians who continually bear this great work on their hearts, asking God that the needed supplies may be furnished. The objection advanced above is founded on an utter misconception of the reasons for which God requires faith. It is for the sake of the worshipper, not of God, that the obligation to draw near to God is laid upon him. The highest interests of man are secured when he is brought into confidential relations with God. The father demands from his children above all things confidence, and only as a relation of confidence is established is there any hope that the character of the child will become assimilated to that of the parent? "Without faith it is impossible to please God" because it is the pleasure of God that sinners should be saved from their sins and made ripe for heaven. And what is faith but a recognition of the facts of the case? A great many temporal benefits are bestowed upon men apart from faith, in order that they may be led to repentance. See Romans II. 4. We do not find that men who are without faith are led to consecrate their time, talents, property and lives to the care of outcasts. It was faith in God that led Mr. Muller to entertain the first idea of this thing, and that enabled him to face and overcome the formidable difficulties that stood in his way. For our own part, in the presence of a great and sublime fact like this, we have no respect for any fanciful hypothesis that may be called up to oppose it. *Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. A. C. Grieve will (D.V.) preach to-morrow (Sunday) evening at 6 P. M.

Grant Road Church Debt.

Balance in hand when Appeal was issued, Rs. 138. Received and already reported, Rs. 846. Received during the week ending July 28: F. J. A. 20; Mrs. W. (Poona) 5; E. H. E. 10; J. E. 80; R. J. Y. 25; H. E. 3; M. P. (Kurrachee) 26-6-0.

RECEIVED for House of Hope, from J. C. Rs. 10; from L. S. 10.

BOMBAY MISSIONARY CONFERENCE.

The monthly missionary prayer meeting will (D.V.) be held on Wednesday at 5-30 P. M. in the Free Church, Esplanade.

THE Monthly United Prayer-meeting (Marathi) of Native Christians will be held on Thursday next at 5 P. M. in the Grant Road Church.

BOMBAY Y. M. C. A.

Union Prayer Meeting at 8-30 P. M. Local time, in the Hall of the Y. M. C. A. Apollo Bunder to-morrow Sunday. All including ladies are invited.

The Pastors of Churches are requested to kindly announce the meeting to their evening congregations.

Epitome of News.

Saturday, July 22.

—*Times of India*: We learn from Mudhol, one of the Southern Mahratta States, that on Monday last as a ferry boat containing forty passengers was crossing the river Ghatfenbha, now greatly flooded, it capsized. About twenty persons were drowned.

—Suez telegram, 21: (E. T. Co.) It is said that intructions have been received for the despatch to Cairo of all rolling-stock, engines, coal, &c., lying here at present.

There will now be only one train daily running backwards and forwards.

These intructions are supposed to come from Araby Pasha, with whom the Governor of Suez continues to be in direct communication.

Araby Pasha has taken possession of the Telegraph Office at Ismailia, nad discharged the European employés.

—A little girl, the daughter of Surgeon-Major Wilkes was killed at Naini Tal on Sunday last by a falling rock.

—*Bombay Gazette*: The well-known three-card trick,—after making the tour of the British Isles and invading France, has found its way to Bombay, where it is to be hoped Sir Frank Souter will look after its adepts. Natives of the poorer sort are, we hear, fleeced with great facility by the sharper, who has acquired the very simple knack of keeping in his hand a card, which the spectator expects him to throw down, and throwing down another in its place. The dupe is infallibly swindled, but as the temptation to believe the evidence of his deluded eyesight is strong, he goes on betting until he is cleared out. The police should be on the look-out for the card-sharpers.

Monday, July 24.

—Suez telegram: "Canal traffiic uninterrupted. The following steamers have entered the Canal :—Nepaul, Sirocco, Singapore, Silverdale, Clan Mackay, Edwin, Athens, Duke of Buccleuh, Hartington, Finchley, Lufra, Menelaus, Castlehill, Cavalier."

—Mr. T. C. Hope has been appointed to the Governer-General's Council.

—*Bombay Gazette*: News has been received here from Aden of the murder of an Austrian traveller, Dr. Siegfried Langer, while travelling in the interior. The object of the murder was apparently to obtain possession of a little money and other property, including a double-barrelled gun and revolver, which the traveller carried with him. Dr. Langer visited Aden in April last, then strongly advised by Colonel Blair, the Resident, not to attempt a journey into the unsettled interior, but he insisted on carrying out his intention.

—The subjects appointed for the various examinations in Arts of the Calcutta University for the year 1884-85, which have been published in the *Gazette of India*. include the following books on the Evidences of Christianity :—Paley's "Evidences," Butler's "Analogy," Christlieb's Modern Doubt and Christian Belief," and Mozley's "Lectures on Miracles."

—*Madras Mail*: A telegram from Calicut, July 21st, states :—"There was a dreadfull accident yesterday at Tellicherry. The first bridge to the north was condemned as unsafe. Sixty people crossing in a Jangdar, were dashed against it. The bridge collapsed, burying the Jangdar. Only six were saved."

—*Times of India*: Our Oomrawuttee correspondent, writing on Friday last, says:—"Mr. Krishn Rao, Inspector of the Oomrawuttee Police, was murdered this morning about one o'clock. He had information that a robbery was going to be committed in the house of a Bunia in the city. For days he had been watching the place and the thieves, who were Rohillas. He received information that they had entered the building last night and immediately went to the place with some constabulary. The struggle was very sharp and decisive for after evidently twice having warded off the dagger, as evidenced by the cuts on his left wrist, it entered his chest straight to the heart. One of the thieves got his hand cut. He was laid hold of by the policeman, who was also wounded, and secured. The other three men got safely off, but are known, and will most probably be apprehended shortly. Mr. Krishan Rao was a very energetic officer, and a general favourite. He leaves a widow and family of four small children."

—The *Catholic Examiner* says: At the request of Dr. Rost, librarian at the India Office, the Madras Government has granted a subsidy to meet the expenses of bringing out a Konkani-English dictionary written by Father Maffei, S. J., of the Mangalore Mission. Only five months ago we noticed the publication of a Konkani Grammer by Fr. Maffei.

—*Indian Witness*: "Several of our exchanges have taken the trouble to mention the fact that Jane Johnson, an aged convert of the Salvation Army who had formerly been a confirmed drunkard, has been overtaken by her old habit and is again on the streets. This woman is very old, and had led a miserable life for very many years, having been in prison no less than 284 times. She professed conversion among the Salvationists, but at the end of three months went back to her wallowing in the mire. We mention the fact only to call attention to the remarkable interest which has been manifested in the fall of this wretched creature. We really fear that it has given more pleasure to some journalists than the salvation of a thousand sinners could have done. Sixty thousand souls are destroyed by intemperance in England every year, but this counts for nothing in the eyes of some who scarcely conceal their satisfaction at the failure of the Salvationists to save one of the victims."

We think there was a mistake in thrusting this poor woman forward into a position of great prominence. "Not a novice, lest he be lifted up with pride."

—Mr. Richard J. Hall, Meerut, in the *Indian Witness*: A year ago whilst on a visit to Aldershot I was unpleasantly impressed with the fact that I was becoming deaf. In a short time I could scarcely hear. Returing to London my doctor made an examination and informed me that the drum of the left ear was perforated. After being treated for some time and finding no improvement but rather the reverse I was induced to visit the Rev. J. Silverton, 17 Bride Street, Ludgate Circus, celebrated for his skill in the treatment of diseases of the ear. This gentleman informed me that my ear was "in very bad state" and thought "a strict attention to his directions and the use of his medicines, for three months would effect a cure." I was unprepared to meet the expense of the medicine. In my trouble I sought the Lord and that night pleaded the promisses of John xiv; 13, 14. I believed if it should be for God's glory Ho would heal me and as I believe so was it done, I did not go to the great Physician in vain. I went to sleep deaf, totally deaf with the left ear; in the morning I awoke *healed*. On the mantelpiece in my bed-room stood a clock, it's chief attribute being a very loud tick, which with my right ear on the pillow I could never hear, but I heard it in the morning. *I was healed by faith*. I have that clock in my possession still, it is ticking now with its usual noise and as I write I have purposely bandaged up my right ear but the left assures me that the clock is going and I am not deaf.

Tuesday, July 25.

—At Calcutta, on Thursday, a Mr. Pierson, editor of the *Indian World*, was charged with being drunk and disorderly. Evidence for the defence was taken, when Mr Broomfield, one of the witnesses, proved that defendant was under the influence of liquor. The magistrate in fining the defendant Rs. 5, remarked that, on the testimony of his own witness, he was sentenced.

—Further particulars regarding the floods in Southern India are published. A Bezwada telegram, dated Saturday, says:—"The Kistna is falling. It rose eight inches above the highest known flood. 371 lives were rescued by the timely aid of Mr. Grant, the Executive Engineer, employing the steam launch. Communication with Masulipatam is cut off, except by telegraph. Anxiety for other canals continues. Up to date 900 families are known to be homeless. There is no report yet of any lives lost. Several houses with people on the top were seen drifting down the rever. The excitement is abating. The Buckingham Canal is breached." A telegram from Kurnool, dated the 20th, says:—"The Tungabudra reached the highest point at three o'clock this morning. About 250 houses have been inundated. No lives, however, have been lost. The fort walls, houses, and grain stores are damaged. The river is falling; and no further danger is anticipated."

—A woman, drawing water at a well, was struck on the head by a cocoanut that fell from a tree, and was killed.

—*Indian Daily News*: Another Somaj is to be built. Some young men are discontented with the arrangements existing in the two Somajes of Calcutta, and are exerting themselves to collect subscriptions to build a third one. This idea emanates from the student class, but it seems to be progressing favourably.

—*Evangelical Christendom*; Paris: Enormous sums are being given and collected to support friars' and nuns' schools, free from State pay. The licentious *Figaro*, always on the clerical side, has opened its columns for subscriptions, which have exceeded 600,000 francs. In some of the most violently democratic quarters of Paris there is a sort of reaction. Parents do not wish their children brought up without the notion of God, and do not care for the trouble of seeking out teachers, or teaching them themselves; so they send them to the Romish schools, to be rid of responsibility and trouble. The Royalist party is exceedingly active, mixing, as usual, religion and politics together, and working both equally, silently, and energetically. They are aware of the danger to their clerical cause in the "popular meetings," and, wherever they can, make strenuous opposition and effort to keep the people and their children away. The old method of refusing alms, work, and other assistance to all who attend is increasingly resorted to, and the worldly wise plan of opening attractive gymnasiums and other places for youth on Thursday and Sunday afternoons; games, raffles, and everything that can meet the taste of the young, are found there to counterbalance the quieter Gospel meetings. There are now forty-two of these stations in Paris, including the still-progressing Salvation Army, those of the Baptist Church, of the Wesleyans, of Pastor Armand Delille, of Mlle. de Broen. and the Rev. R. W. McAll. After-meetings, so long resisted, are now becoming almost customary in several places, and have been commenced, with blessing, in Marseilles, connected with M. Saillens's work. Mr. Faithful's mission there to sailors is remarkable prospering; his (temperance) *café* and reading-room have seen 32,000 sailors during the three years of its existence, and his twenty-one furnished bedrooms have received 700 since last year. They pay 50 centimes for the night or 3 francs a-week. He contemplates opening another *café* and another house with twenty-one bedrooms, for which only £100 are needed. His address is Villa Ca a acel, Nice.

—Bishop Fallows says that the "Christian Army" in Chicago is now reaching at least two thousand different persons a week. During the few months since its organization two hundred and fifty persons have been hopefully converted.

—A local Church Mission Army has been established in two of the thickly populated

districts of Bristol for the purpose of reaching, on behalf of the Church of England, those to whom the " Salvation Army " now appeals. The " Army" consists of communicant members of the Church, and each " soldier " is to wear a scarlet badge of membership.

—Mrs Booth has been addressing meetings in Ireland on the work and aims of the Salvation Army. The meetings at Belfast were large, enthusiatic, and orderly, but at Dublin some medical students created a great disturbance, and the meeting in the Christian Union Buildings was broken up amid much disorder.

—*Missionary Herald*: The courage and faith of the London Society in the prosecution of its work in Central Africa should be noted. Its mission on Lake Tanganyika has encountered many and serious obstacles; for, though the missionaries have gained the favor of the people, yet difficulties connected with the great distance from the base of supplies, making necessary a long and trying land journey, and with the unhealthiness of the country on the borders of the Lake, have greatly reduced the missionary force. Instead of being disheartened by these difficulties, the Society has resolved not merely to hold the post, but to largely increase its missionary band near Tanganyika. The new reinforcement consists of nine men, five of them ordained. Captain Hore, who is to take charge of the mission vessel on the Lake, is to be accompanied by his wife. Christian heroism is not to be daunted by any perils yet found in Africa. That continent is Christ's and he will raise up enough men to redeem it to himself.

—Same: To reach the ancient city of Chihuahua, Mexico, a few years ago, the traveler had to face a voyage to Vera Cruz, a trip by rail to Mexico City, and then a tolisome journey of twelve hundred miles by private conveyance, stage or "burro" back, involving many privations and vexing delays. Now one may be carried in a palace car over the smooth track of the Atchinson, Topeka, and Santa Fé railway to El Paso, on the Rio Grande, in four and one half days from New York. Direct connection is made with the Mexican Central railway, which has bridged the river and graded a roadbed through to Chihuahua, only two hundred and twenty-five miles distant. Already its passenger trains are running over the hundred and fifty miles of track; and by the first of July the loungers in the flower-scented plaza of the city and the kneeling worshippers in its old, gray cathedral will hear the scream of an American locomotive!

—The Report of the London Missionary Society says: "A change is being wrought among the Christian community in Madagascar by the spread of education. The generation now growing up will be in a better position than their fathers for understanding the real nature of Christianity. The growth of an intelligent, educated native ministry, which is provided for by the selection of the most promising in the band of native workers in every district, and sending them to the Central College at Antananarivo for a course of special training, is sure to have a most beneficial effect on the churches. The days of ignorance and incompetence on the part of the native workers are fast passing away. The directors do not intend to limit their operations in Madagascar to the districts now occupied. There are wide districts inhabited by tribes subject to the Hovas, lying to the southeast, northeast, and northwest of our present missions, and which are as yet quite untouched by Christianity, which need to be explored."

Wednesday, July 26.

—*Bombay Gazette*: Last evening orders were received in Bombay directing that instead of the force formerly indicated three regiments of Native Calvalry and three of Native Infantry should be sent to Egypt immediately in addition to the Seaforth Highlanders, and the two companies of Madras Sappers and Miners already sent on in the Malda and Bancoora. No artillery is now spoken of. The stength of the force originally designated is thus materially reduced. The Cavalry of this small division is, however, three times more numerous—three regiments instead of one. This change is sensible enough and very possible due to the recommendation of Sir Garnet Wolseley, who would naturally desire to have a stong body of Indian horsemen to patrol the country adjacent to the Canal, though being himself at the head of the *corps d' armée* which is to strike the decisive blows, he would not particularly care to see General Macpherson's separate, though subordinate, command stronger than was absolutely necessary for its special work, that of guarding the southern half of the Canal. The Commissariat Department in Bombay by incessant toil night and day since the expedition was planned has got everything ready, and when the steamers are taken up to-day—the tenders were asked for by circular yesterday afternoon—the shipping of stores will be forthwith begun, and in ten days the force can put to sea.

—The Rev. J. A. Henderson accompanies the Seaforth Highlanders as Presbyterian Chaplain of the force for Egypt.

—The American ship Peruvian Congress, bound from Calcutta to Boston, foundered last week sixty miles west of Alguade light. The captain was drowned. The crew have arrived in boats at Bassein after four days at sea.

—At the High Court of Justiciary, Edinburgh, on July 8, the Lord Justice Clerk Lord Mure, and Lord Craighill on the Bench, Mr. James Nicol Fleming, formerly a director of the City of Glasgow Bank, was charged with falsehood, fraud, and wilful imposition, and embezzlement. The accused pleaded " Guilty" to issuing and uttering fraudulent balance-sheets, but " Not guilty" as to the rest of the indictment. The Crown accepted the plea, and the prisoner was sentenced to eight months' imprisonment.

—A corner's inqnest was held yesterday at the J.J. Hospital, on the body of Mana Nathoo, aged twenty years, who poisoned himself with opium because he had been excommunicated from his caste for taking service as a sweeper. A verdict of suicide was recorded.

—A Native paper says there is a kind of gamblers' exchange in Bombay, frequented by thousands daily, to bet on rain.

—Mr. Rivers Wilson, who has had the best opportunity of knowing about Egypt, writes thus to the Daily News: The fact is that Arabi's party—which is purely and simply a military party, holding its position by the sword—has had the intelligence or the accidental good fortune to adopt a title which has appealed to certain popular sympathies in this country, bnt which has never misled persons really acquainted with the circumstances of Egypt. Tewfik Pacha is in every sense a far more patriotic representative of Egypt than Arabi. He has given abundant evidence of his desire to promote the best interests of his subjects from the day when, as Hereditary Prince, he unsolicited dispossessed himself of every acre of land which he possessed in order to assist in repairing the financial disorder occaisoned by his father, to the moment when his legitmate authority was superseded by the mutinous officers, after having exerted himself during his short reign to forward every one of the measures indicated by the Commission of Inquiry as necessary for remedying the ill effects of his predecessor's rule and for improving the condition of the country. A real alliance between the Khedive and Arabi Pasha is impossible; one or the other must give way, and those persons render an ill service to Egypt who would seek to replace the intelligent, well-intentioned authority of Tewfik Pacha by that of the military adventurer, the measure of whose capacity and real patriotism is to be seen in the ruin which he has already brought on multitudes of fellow countrymen.

—Guiteau's final prayer: " My dying on the Gallows,—Father, now I go to thee and saviour. I have finished the work Thou gavest me to do. I am only too happy to go to Thee. The world does not yet appreciate my mission, but Thou knowest it. Thou didst inspire Garfield's removal. Only good has come from it. This is the best evidence that the inspiration came from Thee, and I have set it forth in my book that all men may read and know that Thou Father didst inspire the act for which I am now murdered. This Government and nation by this act I know will incur Thy eternal enmity, as did the Jews by killing Thy man, my Saviour. Retribution in that case came quick and sharp, and I know Thy Divine law of retribution will strike this nation and my murderers in the same way. The diabolical spirit of this nation, its Government, and its newspapers towards me will justify Thee in cursing them, and I know Thy Divine law of retribution is inexorable. I, therefore, predict that this nation will go down in blood and my murderers, from Executive to hangman, will go to hell. Thy laws are inexorable, O Thou Supreme Judge! Woe unto the men that violate Thy laws! Only weeping and gnashing of teeth await them. The American Press has a large bill to settle with the righteous Father for their vindictiveness in this matter. Nothing but blood will satisfy them, and now my blood be on them, and this nation, and its officials. Arthur, the President, is a coward and an ingrate. His ingratitude to the men that made him and saved his party and land from overthrow has no parallel in history, but Thou, righteous Father, wilt judge him. Father, Thou knowest me but the world hath not known me, and now I go to Thee and my Saviour, without the slightest illwill towards a human being. Farewell, ye men of earth."

—*Times of India*; Calcutta, 25: The Commissariat Frauds Case was continued at Rawul Pindee yesterday. Francis was found guilty under Sections 161 and 165 in respect of ₹350 and a hoondee for Rs. 6,000 proved to have been paid to him by Saheb Ram to propitiate him in getting accounts passed. He was sentenced to three months' simple imprisonment and a fine of ₹200, in default three weeks' further imprisonment.

—A letter in the *Christian*: I enclose you a cheque for £38 12s., the proceeds of the sale of cigars which I have been moved to part with by the testimony of Miss Macpherson at the noon prayer-meeting a few weeks ago—the day she brought the dear little mites she had rescued. I ashed God then what He would have me do; I was unmistakably told to get rid of my cigars, and I feel that the money should go to Mr. Fegan's new Southwark Home for Boys. I am disposing of my wine also, which I hope will fetch £100; that also I intend giving to the Lord's cause, and anything else He may direct me to part with.

Thursday, July 27.

—Press Commissioner; 26: The ex-Gaekwar Mulharao died to-day at Madras. A month ago he was found to be suffering from dysentery, and notwithstanding the most careful medical attendance he gradually sank. For some days his case has been almost hopeless, as he was extremely weak and able to take little nourishment. His daughter joined him at Madras shortly before his death.

It is stated that before his death Rs. 2000 was distributed among the poor as a peace-offering.

—*Times of India*: The Rawul Pindee Commissariat case against Mr. Showell and the two natives has been postponed to August 14, to give time to summon witnesses. Mr. Showell was released on his personal recognizance of Rs. 1,000.

—A serious accident occurred on July 5, at Drurylane Theatre, during the representation of " Macbeth." In the last scene, while Mr. W. Rignold and Mr. J. H. Barnes were fencing in the closing combat between Macbeth and Macduff, Mr. Barnes, instead of passing his sword by the side of his opponent's body' thrust it by accident into his chest. Medical

assistance was immediately obtained, and it was found that a wound had been inflicted which has turned out to be of such a serious character that, says the *Globe*, "Mr. Rignold will be unable to appear at present, and his part will be taken by Mr. Swinburne."

—NINE thousand copies of a proclamation which had been printed on a secret press, and which bore the signature of "Nicholas Constantinowitch," have been discovered in the Russian Ministry of Marine at St. Petersburg. Immediately after the discovery the director of the department in which the proclamations were found committed suicide.

—A CORRESPODENT at King William's Town, writing on June 7, says :—"Chinese" Gordon assumed command of the Colonial forces at head-qnarters here on the 1st instant, succeeding Col. Clark, C. B., who has held the position for nearly two years. The cost of Colonial defence . . . averages 137*l.* a man, and, as may be supposed, the general has been surprised at this wasteful expenditure. Retrenchment, or rather economy, is, therefore, the order of the day, and General Gordon has begun with his own salary, cutting it down from £ 1200 to £ 800.

—*Overland Mail*, July 7: The death of the Very Rev. Francis Close. D. D., late Dean of Carlisle, is announced. About ten months ago Dr. Close, who was eighty-five years of age, by reason of infirm-health, resigned the deanery, and went to Malvern, and subsequently to Penzance, for the denefit of his health, recently returning to the north, where he died on July 4. Dr. Close was formerly scholar of St. John's College, Cambridge, and was admitted to holy orders as long ago as 1820. He was for thirty years incumbnet of Holy Trinity, Cheltenham, where he became known as one of the foremost members of the Evangelical party in the Church of England, and contributed largely to the establishment of Cheltenham College. He was appointed Dean of Carlisle by Lord Palmerston in 1856, in the place of Dr. Tait (now Archbishop of Canterbury), who had been appointed Bishop of London.

—We quite agree with the *Dnyanodaya* is the following relating to the Kolapur Defamation Case: The chief criticism which we have to make upon the Raja's treatment is that Dr. Murphy was extremely injudicious in raising his whip on the rajah. It may not actually have been bad for the rajah, considering his menteal condition, but it not unnaturally gave great offence to many of the rajah's subjects and to the native public in general. We doubt not that government will in more than one way make Dr. Murphy feel its displeasure on this score.

FRIDAY, JULY 28.

—*Bombay Gazette*, on the late Gaikwar of Baroda: In the seven years since his removal to Madras, Baroda has been regenerated. Sir Mahadev Rao is a great improvement on Nana Khanvalkur, and the well-trained, business-like Maharajah Sivajee Rao is an immense advance upon his predecessor. The difference is that between in the incapacity of ignorance and corruption, and the administrative efficiency of men accustomed to regard affairs of State from the point of view of duty. The gain is great.

—The compostion of the force for Egypt is to be as follows :—

2nd Bengal Cavalry	from Lucknow.	
6th	„	„ from Segowlee and Calcutta.
13th	„	Lancers from Meerut.
7th	„	N. I. from Lucknow.
20th	„	„ from Jullunder.
29th	„	„ from Kurachee.

7-1 Mountain Battery from Rawal Pindi will accompany the above force.

In addition to the company of Madrass Sappers that has already left Bombay in the s. s. Malda, another company of Madrass Sappers and Miners will be sent to Egypt with the above force. The Seaforth Highlanders from Aden will be the only European regiment going.

About 21 vessels have been taken up here.

—Fall of rain, to date, Fort, 63 in.

—Deaths last week, 340.

—*Bombay Gazette*: We have not yet heard the last of the coal frauds, Heerjee Souspal has been sentenced to three years' rigorous imprisonment for misappropriting 106 tons of coal; but it is said that several European firms have been robbed of three thousand tons of black diamonds, and attempts are being made to bring other delinquents to justice.

—It is proposed to entertain the Hon. Mr. Ashburner with a *Nautch party*, on occasion of his retirement. In this connection we take the following from the *Dnyanodaya*: In time every doctrine shows its own developments and by the conduct which it brings about in its adherents. How much worse the irreligion of many English speaking natives is than even their old superstitions will more and more appear. The last revelation is by the "Hindu Reformer and Politician," a monthly journal conducte" under the patronage of the "Hindu Sabha.d In its May issue it advocates the institution of dancing girls a "*great preventive against the social evils of adultary and the evils of over pulation as it enables more than one male to gratify himself without a proportionate in crease of children, and also as prostitution is well known to produce sterility.*" Moreover it says, the institution of prostitutes "enables those who are too weak to practise austerity and too poor to marry, to gratify an indispensable want of our nature without bringing dishonor and misery on their neighbors." What shall be said of these dorrible doctrines! And propounded forsooth by "Reformers"!! Even the more conservative and respectable wing of the irreligious section cries out against this monstrous opinion in the pages of its new organ.

—A strange statement made by the refugees for Egypt is that Arabi Pasha is entirely under the influences of a Swiss, who is advising him to all manner of violence, and urging resistance to the last extremity.

Selections.

"THE MINISTRY OF HEALING."

THIS is the title of a volume just published by Rev. Dr. Gordon, of Boston. It will be generally hailed by devout minds as a timely protest against the too prevalent materialism and unbelief of modern Christianity. It cannot be denied that the Church of to-day appears to be more strongly influenced by the things which are seen and temporal than by the things which are unseen and eternal. Too much reliance is placed on the operation of secondary causes, where there ought to be a hearty and joyful confession of the presence and direct agency of God, "in whom we live and move, and have our being." If we are sick, we resort to medical skill, medicine, air, diet, or change of climate, and rarely do we think of God except as conditioned by those intermediary links, beyond which we vaguely recognize Him. Not a few who claim to be Christians are able to believe in the efficacy of "mesmerism" or in the power of "healing-mediums," so called, though they would almost laugh at the idea of healing by the hand of God through the prayer of faith. Some who receive the promises of the Scripture as worthy of all acceptation are able to go no further than to ask God to "bless the means" used for the recovery of the sick, in accordance with the recently published views of an able and estimable theological professor. We once heard a prominent pastor, who had been requested to ask the prayers of the church for the recovery of a beloved parishioner, pray that God would "assist the powers of nature," so that the sick man might recover. Too many ministers and Christian people regard it as little better than presumption to ask God to interpose directly by His gracious power of healing accrding to His Word: "The prayer of faith shall save the sick, and the Lord will raise him up."

Yet precisely what is gained by these attenuated forms of statement it is difficult to say, since it is not apparent how it is easier or more reasonable for supreme power to modify means and instrumentalites than it is to act directly for the healing of the body. If God can act mediately in answer to prayer, why may He not act immediately? If we may ask Him to quicken a drug so as give it unwonted potency, why may we not ask Him to restore the living tissues, to rebuke disease as of old, and give healing? If it be not an impertinence to ask God to interfere in any way for the cure of the sick, surely it must be reasonable to expect that He will give health and soundness in answer to the prayer of faith, according to the plain tenor of His promise.

Dr. Gordon's book, which has afforded an occasion for these observations, is simply a plea of faith, and an incentive to faith, in reference to this important doctrine of Scripture. He begins with a statement of the question and what it involves, considering whether such miracles of healing as were wrought by Christ and His apostles have continued in the Church, and are to be looked for now. The second chapter presents the teaching of the Scripture on this point, and raises the question whether the promise of healing expired by limitation after the apostolic age, or is still a part of the good news with which the Lord comforts His people. In the third chapter, assuming that the facts of Scripture on this point are admitted, and that the promise of healing still stands, the author inquires whether it is most reasonable to suppose that this gift of healing is perpetuated in the Chureh to this day, and that it will again come into exercise with the restoration or primitive faith. The fourth chapter is devoted to the testimony of the Universal Church not only to the doctrine of healing, but to facts of healing in all ages. The fifth chapter is a continuation of the same point, under the head of Testimony of Theologians; that is, of the formulators and teachers of the doctrines of Christianity. Chapter sixth gives the testimony of missions, which have added their quota to this cumulative evidence of the Christian centnries. The seventh chapter takes up an involuntary if not an unwilling witness, and gives the testimony of the adversary as presented in the "lying wonders" of the Romish Church, and the fantastic marvels of pseudo-spiritism; the counterfeit proving the existence of the genuine healing. The eighth chapter gives the testimony of experience, or the confession of those who have been instrumental in works of modern healing, while the ninth chapter gives the testimony of the healed, not only as to the facts, but also as to the source of their cures. The testimonies under the latter head might have been multiplied, but the author imposed a wise restraint on himself, and limited the record to a few apparently well authenticated and somewhat conspicuous cases of sudden and most remarkable cures ostensibly effected through prayer and faith.

These testimonies constitute a remarkable chain of evidence reaching down from the apostolic age through later ages to the present. The instances cited by Dr. Gordon are doubtless of varying historic value, but there can be little doubt that serveral of the more modern cures are as clearly attested as it is possible to certify human events by human testimony. And it is difficult to account for these cases unless we accept the testimony of those who have exercised and of those who have experienced the ministry of healing and attribute them to the power of God in answer to the prayers of His faithful servants. *The believing Christian who recognizes his God as immanent, and accepts the teachings of His*

inspired Word, will certainly find no inherent improbability in such a conclusion. Such acts of healing are in the very line of the inspired promise, and of the Divine method of working and why need there be any doubt in the promises?

The three remaining chapters of the book give the author's conclusions and reflections arising from the testimonies produced. We can scarcely regard him as extravagant in claiming that, if many of the instances of instantaneous healing cited in his pages had been recorded in the New Testament, we would all stoutly contend for their genuineness as miracles of healing. Do not these occurrences belong to that class of wonders by which the Founder of Christianity attested its divine origin and accredited the inspiration of His Word? Resting as they do on the firm ground of the most credible human testimony, *why should we not receive them as authenticating the presence and healing power of Christ in His Church to-day?* Those who confess Christ as thus present to heal, and who through faith in Him exercise healing gifts, from all that appears are intelligent, honest, consecrated men; and so far as we can learn those who are reputed as healed through the prayer of faith have illustrated the quality of the blessing bestowed upon them by lives of purity, beneficence and prayer.

If the question be asked, why such manifestations, if they spring from the healing power of Christ, are not more frequent and open, the author answers the point in his tenth chapter, in a way to rebuke impatience and to restrain fanaticism. The obstacles to a more frequent exercise of the power of healieg are found in those false notions of the disciplinary and spiritual blessings of sickness which make Christians content to suffer instead of praying to be delivered in the lack of the proper type of faith, and in the great principle of submission which underlies all prayer. God gives when and as He will, requiring us always to say, "Not as we will, but as Thou wilt." He reserves to Himself the right to act according to His infinite wisdom, and He knows it is not always wise to give us what we ask.

This is the verdict of candor; the verdict of caution which follows in the next chapter is, that we must not expect too much of the Church in the present eclipse of its faith. Until the people of God are brought back from their unbelief and self-reliance to a closer dependence on God, these tokens of the divine power will be comparatively infrequent or unrecognized. Then again *we must never be so bold as to "ask what we will," except it be "acording to His will."* We must be careful not "to proclaim the doctrine of divine healing in an unbalanced and reckless manner." To quote a felicitous sentence of the author," We must keep distinctly in mind both Melita and Miletum; remembering that at one place Paul healed the father of Publius by his prayer and that at the other place he left Trophimus sick." But we must not run into the opposite extreme of supposing that the sovereignty of God is a hamper on His almighty power. He really shows His sovereignty by the very freedom with which He exercises His power to heal. Let not novices make extravagant claims respecting this doctrine of healing, nor parade it on all occasions, or at unseasonable times, as if grace were not above miracles. The concluding chapter treats of the condition of this crowning type of faith. We must abide in Christ, we must do His will and we must ask according to His will.

We have thus given a very imperfect summary of a remarkable book. It is remarkable for the views which it advocates, and for the bold yet prudent spirit with which it sets them forth. No devout mind can fail to be impressed in reading this book with the reverent spirit and the utter loyalty to the Word and authority of Christ which breathe in every line. All who prize the hidden wisdom, and search for it as for treasure, will find in these pages that uplifting power which draws the soul up to the communion of the heavenly places. Whether we accept the specific theory of the book or not there can be no doubt respecting the life of faith which it commends, or of its adaptation to nourish that life in the souls of the redeemed. The book is able, evangelical and practical and its mission can scarcely fail to be one of blessing to the Church and to the world.—*Watchman.*

MR. MOODY'S EXPERIENCE.

Mr. Moody, addressing his friends in Glasgow, said: "Eight years ago I was anxious for ministers and workers to see this truth and seek for this power. I remember that dear man, the Rev. James Robertson, of Newington, telling me that, when the work began in Edinburgh he could only preach once a week. He was suffering from heart-disease. He prayed, and the Spirit of God came upon him; he seemed to be anointed for his burial. And now,' said he,' I have preached eight times a week for months and enjoyed better health than for years gone.'

"I can myself go back almost twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, 'We have been praying for you.' I said, Why don't you pray for the people?' They answered, '*You need the power.*' 'I need power?' I said to myself; 'why, I thought I had power.' I had a large Sabbath-school, and the largest congregation in Chicago. There were *some* conversions at the time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'anointing for special service,' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an anointing from the Holy Spirit, *and there came a great hunger into my soul.* I did not know what it was. I began to cry as I never did before. The hunger increased. I realy felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with his Spirit. Well, one day, in the City of New York—oh, what a day!—I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed Himself to me, and I had such an experience of his love that I had to ask Him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance. I tell you it is a sad day when a convert goes into the Church, and that's the last you heard of him. If, however, you want this power for some selfish end—as, for example to gratify your own ambition—you will not get it. 'No flesh' says God, 'shall glory in my presence.' God *does want* to bless Glasgow. May He empty us of self, and fill us with his Spirit.'

Miscellany.

—The Rev. T. F. Clark writes to the N. Chr. Advocate, concerning Mr. Joseph Cook in Japan, from Yokohama:

Yesterday a well-to-do and intelligent native member of the Methodist Episcopal Church provided a Japanese banquet in honor of Mr. and Mrs. Cook. This was held at the Maple House, as the club rooms of the Japanese gentry are called, in the city of Tokio. It is a most charming place, and guests were all united in praising its beauty. The guests numbered fifty, only about a dozen of them being Europeans—among whom were Mr. and Mrs. Cook, Judge Bingham, the American minister plenipotentiary, and his daughters, Rev. Mr. Davidson, of the Methodist Episcopal Church, who soon leaves for America. We all sat on the floor, Japanese fashion. The food was purely native, and we made strenuous and persistent efforts to eat it with chopsticks. I found certain kinds of food better adapted than others for use with those instruments. For instance soup was hard to hold. Mr. Cook, who is an exceedingly large man, evidently suffered more in this hour and a half sitting on his toes than he ever did in battering down the walls of infidelity. His wife, beside whom I happened to sit, being his antipodes in weight—but not in culture or intelligence—passed through the ordeal with much patience and gracefulness. The banqueting chamber was illuminated with tall candles. We sat on cushions in rows around three sides of the room and were served by a dozen beautiful Japanese girls dressed in their characteristic costume, After the substantial part of the banquet had been disposed of, our host, Mr. Tsuda Sen, delivered an address of welcome, in Japanese, which was interpreted for us by a young native who had been educated abroad. Mr. Cook responded in a very eloquent manner, and Judge Bingham followed with very appropriate remarks. Then the dessert and tea were brought, after which singing girls with musical instruments appeared. And then a couple of jugglers who performed some wonderful tricks, for which this nation is so famous.

From first to last the banquet was one of peculiar interest, for many things combined to make it a marked occasion. The place and surroundings reflected the peculiar art and æsthetic tastes of this ancient and wonderful people. So unique was this gathering that as I gazed down the long row of lights, on carving, painting, ornament and strange costumes I could scarce persuade myself it was not an Oriental dream. The persons present were not the smallest source of interest. Here was the Christian world's foremost defender of the faith seated beside an American statesman, surrounded by a large number of preachers representing various denominations and among them the oldest native preacher in the nation, Rev. Okuno. These were called to a banquet by a Japanese Methodist, in the city of the Mikado, where twenty-five years ago the preaching of a sermon would have cost Mr. Cook his life. Surely we may with wonder exlaim, "What hath God wrought!" I have seen much of Mr. Cook's social life and his deportment off the platform; and he is one of the few great men who seems to have no petty faults to mar the luster of his public life. His leisure is employed in hard study, for he carries much literature with him relating to the countries he visits. He is quiet and unassuming; appears to have a horror of praise, and seems much humiliated by the many compliments he receives. He cares nothing for society. He assured me he would rather deliver a lecture than attend a banquet. The whole force of his great intellect and daily life are cast on the side of true Christianity. He leaves Japan about the first of June, proceeds to Shanghai, thence to Australia, where he will lecture in the principal cities, then go to San Francisco *via* the Sandwhich Islands. He hopes to resume his work in America at the opening of the lecture season.

Yokohama, May 5 1882.

—Upspringing of Madagascar: The first Malagasy who ever learnt the alphabet died only last January, an old man full of years. He was ten years old when the first mission-

ary settled in the capital in 1820, and he died at the age of 72. What has been done within the lifetime of that one man? To-day in Madagascar we have 862 elementary schools at work, with 43,904 scholars, in connection with our society and the Friend's Foreign Mission Association, which works in harmony with us. We have 26,000 adults able to read, and 25,600 children who can read the New Testament—in all, more than 50,000 people able to read within the life-time of that one man. Then we have 1,200 churches, and 71,585 church members. I have not concealed from you the condition of many of those church members. I wish you to understand how ignorant and how degraded some of them are; but there is the fact that they number nearly 72,000. The contributions by natives during the last ten years for the spread of Christianity have amounted to £40,000, or two hundred thousand dollars, and that among a people who cut a dollar into 720 parts, so the 720th part of a dollar will buy something in a Malagasy market.

—*Record*:

Gibbon, commenting on the extravagances and luxury that decked out the Empire of Rome on the eve of its decline and fall, takes comfort in the thought that the trade of the outlying provinces was stimulated by the extravagance of the capital. If he had cared to look a little below the surface he would have understood that the selfishness indicated by extravagance was not only the prelude but one chief cause of that remediless fall which he describes in his majestic stream of words. The *Spectator*, commenting on the prices now ruling in the auction rooms of Messrs. Christie, Manson, and Woods, and admitting that "the old horror of luxury is decaying," congratulates the public on the thought that the vast expenditure is the result, in part at least, of advancing knowledge. The "costly things will sell again, when the money is wanted," for just as much as they fetched this week. For ourselves, we take no comfort from the remarks of either Gibbon or the *Spectator*. They are economically because morally unsound. We see in this great sale a clear reflexion of one part of the spirit of the age. It is an age in which the temptations to misdirected and selfish expenditure are multipled, past all conception, beyond those of any former time. For a score of millionaires who can bid their thousands sooner than that a rival should possess some piece of bric-à-brac, there are a whole shoal of lesser fish who are tempted to constant small indulgences of refined taste or even of fanciful whim. According to their power multitudes of men are "coming after the king" who said, and said it in his bitterness of disappointment, "Whatsoever mine eyes desired I kept not from them." We need not too curiously inquire whether the ornate and decorated services of the modern cults are simply a quasi-religious form of this spirit of self-indulgence. It is enough to say that they supply neither corrective nor safety valve for it; and the Christian part of the community, instead of thinking to keep in favour with the world by flattering and imitating one of the crying evils of the day, would do well just now to cultivate a more Spartan simplicity. For while the contents of the alabaster box are so lavishly poured out on the idols of a selfish heart there will be little left for the Saviour's feet.

TELEGRAPHIC NEWS.

Constantinople, July 20th: The Porte, in replying to the Identical Note of the Powers, agrees to join the Conference, but evades the question of Turkish intervention in Egypt.

Alexandria, 20th: Araby Pacha has diverted the Mahmoudeeh Canal, which brings the fresh water supply to Alexandria from the Rosetta branch of the Nile.—The British have reconnoitred Araby's position, which they found to be very strong.—The influence of Araby Pasha throughout Egypt is daily increasing.—The British troops are fortifying their lines here.—There is sufficient water in Alexandria to last for some time.

Paris, 20th: The French Ministry have resigned, but the President having refused to accept their resignation they will remain in office.

London, 21st: Morning—It is understood that the British Government considers the reply of the Porte to the Identical Note of the Powers as equivalent to a refusal to send Turkish troops to Egypt.—The movement of troops in England to the ports to be ready for embarkation has commenced.—It appears certain that General Sir Garnet Wolseley will have the chief command of the expeditionary force.—Eleven hundred men and a Battery of Artillery left Malta for Egypt yesterday.

22nd: Morning—General Sir John Miller Adye has been appointed Chief of the Staff of the expeditionary force for Egypt.—The English Army Reserves will be summoned to join on the 2nd August.—France has proposed to England that Italy should co-operate in the occupation of Egypt. It is expected that the English Government will acquiesce.—Latest advices from Alexandria state that massacres have commenced in the quarter of Cairo and are being continued in the interior of the country.—Arabi Pasha has issued a proclamation in which he declares war to the knife against all English.—The Commons have finally passed the Arrears of Rent Bill.

23rd: Morning—The amount of the extraordinary credit for the Egyptian Expedition which Parliament will be asked to vote is £2,300,000 of which £900,000 is for the army, and £1,400,000 for naval expenditure.—The expeditionary force from England will consist of 10,000 men.—General Sir Garnet Wolseley has been appointed to the supreme command of the expedition with H. R. H. the Duke of Connaught and General Sir A. Alison and Sir Evelyn Wood as brigadiers.—General Macpherson will bommand the force from India.—Latest advices from Egypt state that the British have blown up the railway line outside Alexandria.—Shots have been exchanged with Arabi's Cavalry who, however, dispersed.—Germany and Austria are holding aloof from the Egyptian question.

St. Petersburg, 23rd: Advices have been received here that Abdul Kudus has been replaced by Sultan Khan at Herat. A complete understanding exists between the Russians and Mervites.

London, 24th: The Infantry of the Egyptian Expeditionary Force have received orders to sail on the 4th August and the Cavalry on the 9th August.—General F. A. Willis will command the First and General Sir E. B. Hamley the Second Division of the force. Colonel Lowe will command the Cavalry, Colonel W. H. R. Goodenough the Artillery, and Colonel Nugent the Engineers.—Latest advices from Egypt state that the Khedive has issued a proclamation that Araby Pasha has been dismissed from the service of the State, and declaring him to be a rebel.—The British have occupied Aboukir.—1,100 Infantry and a Battery of Artillery have arrived at Alexandria from Malta.—Nine English and French gunboats and corvettes are at present in the Suez Canal.

25th: Morning—Latest advices from Egypt state that Aarai Pasha has proclaimed a *Jehad*. Masses are flocking to his standard, and it is estimated that they already number 50,000.—In the Commons last night Mr. Gladstone made a similar statement to that made by Lord Granville in the Lords regarding Egypt. He said that the British expeditionary force will number 17,500 men, besides 3,100 who will sail later on.—The Right Hon'ble gentleman further stated that the income-tax for the half year would be raised to three pence. 25, 7-45 P.M. The French expeditionary force for Egypt will be limited to 5,000 men. France joins England solely in order to protect the Suez Canal.—The French will occupy the Canal from Port Said to Ismailia and the British from Ismailia to Suez.—In the House of Commons this afternoon the Marquis of Hartington notified that the expense of the Indian Contingent for Egypt would be charged to India.—In the House of Lords Lord Granville made a statement concerning Egypt, in which he rejoiced at the complete agreement existing between France and England regarding the protection of the Suez Canal. His Lordship hoped that the Italian Government would co-operate in Egypt. France he said had not yet stated whether she will assist in the expedition into the interior of Egypt. In conclusion his Lordship said all Europe was in favour of the action taken by the British Government.—Latest advices from Alexandria state that the British have occupied Ramleh after a slight skirmish with the enemy in which no losses were sustained.

Alexandria, 25th: The British are fortifying Ramleh against the possible advance of Arabi Pasha.

Constantinople, 25th: Turkey has agreed in principle to the despatch of Turkish troops to Egypt.

London, 26th: 4 A. M. The House of Lords have agreed without a division to a motion that the expenses in connection with the despatch of the Indian Contingent to Egypt be charged to India.—Mr. Gladstone in the Commons said it was hopeless to expect Turkish intervention in Egypt, and that in default of the co-operation of other European Powers, England must act alone and put an end to the state of anarchy existing in Egypt. He calculated that the expedition would last three months.—The *Times* urges a British protectorate over Egypt in future.—Evening—The debate in the House of Commons on the vote of credit asked for by Mr. Gladstone continues. The Conservative and Radical members refuse to support it, and criticise the policy of the Government in Egypt. The Conservative leaders fear that the vote is quite inadequate considering the gravity of the crisis.—A proclamation has been issued calling out the Army Reserves.—An Irishman named O'Brien has voluntarily surrendered himself to the police in Venezuela, and confessed to having murdered Lord Frederick Cavendish.—OBITUARY:—Lord Keane.

Alexandria, 26th: There are no signs yet of the enemy approaching Ramleh.—The Khedive has declined a proposal made by the Egyptian administration that he should offer an amnesty to Arabi Pasha's principal officers on condition that they deliver up Arabi.

PASSENGERS SAILED.

Per P. & O. Str *Venetia*, 25:

For London—A Gentleman, Lieut R C Newton, Miss Heath, Col W H R Godfrey, Mr and Mrs Lepage and 2 infants, and Mr Kreyer.

For Brindisi—Major F Maynard, Dr J W Walker, Mr W Duthoit, Mr E McAlister, Mr C R Marriott, Mr Flavelle, Miss Flavelle, Mr W Craik, Dr A S Lethbridge, Mr H J Hume Henderson, Mr F W Chanter, Capt H J Ferguson, Mrs W B Potter, Capt Maher, Mr Walter Thomson, Mr H B Medhcott, Mr C H Mouncey, Mr R T Greer, Lieut Meade, Mr H A Harrison, and Mr A W Macdonell.

For Venice—Mr D George, and Col H T Stuart.

PASSENGERS ARRIVED.

Per P and O Str *Pekin*, 25:

From London—Col Dickenson, Mrs Dickenson, Miss Marshall, Bandmaster Fitzgerald, Major A Wace, Mr Burke, Mr M Venis, Master Mason, Miss Mason, and Mr R H Hannant.

From Brindisi—Merza Alli Jan, Col Lang, Mr J S Cotton, Mr Connell, Mr J L Lang, Mr W L Buyers, Mr J H Finlayson, Col Bushman, Capt Hailes, Mr J L Reid, Major Moore, Mr Fordham, Mr J L Walker, Mr J Acerboni, Mr H F Soares, Mr R Steel, Mr R Sim, Mr H Hamblin, Mr D R Honan, Capt H Macpherson, and Lieut Col Liston.

From Port Said—Mr R J Blockledge.

From Suez—Mr Abas Alli Amajee.

Domestic Occurrence.

BIRTH.

CHISHOLM.—On Thursday, 20th July 1882 the wife of W. Chisholm, Eastern Telegraph Company, Bombay, of a daughter.

DEATHS.

SAUNDERS—July 20, at Bandora, William Walter son of W. W. Saunders, Inspr. Bombay Police, aged 13 months, 20 days.

DOWNES—July 21, at Mazagon, Thomas Edmond, son of Mr. Downes, Customs Preventive Officer, aged 4 years and 3 months.

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Subscriptions received from 22nd to 29th July 1882.

Miss C. A. Swain, 8th November 1882, Rs. 7-10; A. H. Durant Price, 30th April 1883, Rs. 6; M. Pruce, 1st May 1883, Rs. 7-10; W. Ranson, 31st July 1882, Rs. 3-13;

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KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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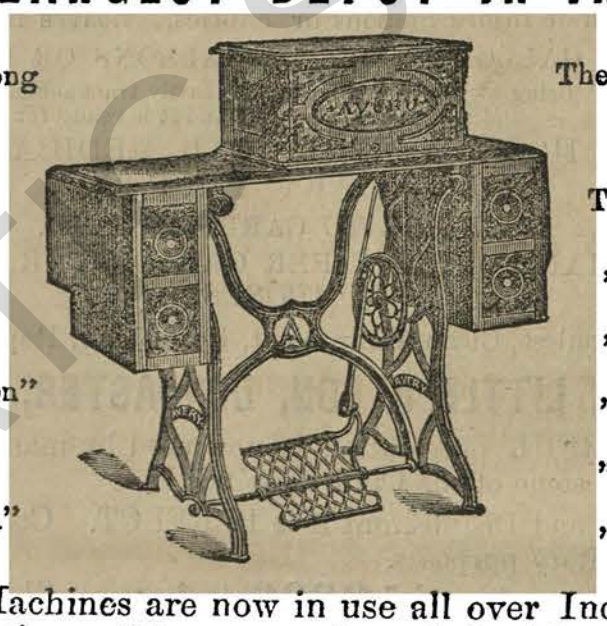

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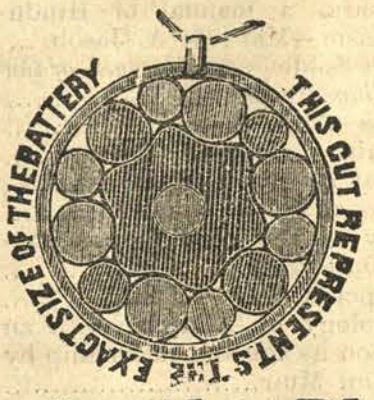

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